

Research on Translator's Subjectivity in Chinese Translation of *Ideology*

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Abstract—As the subject of translation activities, translators have been neglected for a long time. The translator's subjectivity and creativity have a profound influence on the interpretation of the core content of his works. Taking the multiple translation understandings of the word *ideology* in *Ideology* as an example, based on a detailed explanation of the concept of translator's subjectivity, this paper discusses the factors that restrict the exertion of translator's subjectivity and how to give full play to the translator's subjectivity more appropriately, which is conducive to improve the conformity between English translation and Marx's original philosophical works, and at the same time making excellent philosophical works of truth spread to the world.

Index Terms—Translator's subjectivity, ideology, *Ideology*

I. INTRODUCTION OF THE TRANSLATOR'S SUBJECTIVITY

At present, there is an upsurge of learning Marxism in the academic circles. However, since many philosophical books related to the discussion are all in English, it is particularly important for Chinese translation of philosophical works, and the most influential factor in Chinese translation is the translator's subjectivity. It is precisely because of Marxist works that ideology is widely circulated as it is today.

With the deepening of the study of Marx's original works in academic circles, the requirements for Chinese translation of philosophical works are getting higher and higher. It can improve the compatibility between Ma's philosophical works and Chinese translation. By studying the influencing factors of the translator's subjectivity, this paper explores the realistic path to improve the translator's translation ability, so as to improve the translation quality. It can promote the spread of philosophical works to the world. In this paper, the translator is the key link between the original work and Chinese translation, trying to improve the translator's translation ability and quality, breaking through the language barrier of understanding the truth, and thus promoting the spread of philosophical works to the world.

Philosophically speaking, the translator's subjectivity is the dialectical unity of the translator's subjective initiative and the objective constraints faced by the translator in translating activities. In *Ideology*, social existence determines social consciousness. Material living conditions are the foundation for the existence and development of human society. people change the environment and themselves in practice. Thus, the translator's subjectivity is not completely free, but subject to objective conditions. They blend with each other and oppose each other, reaching

a state of dialectical unity.

Although there is a multi-subjectivity theory in the field of translation, the author thinks that the translator is the only subject in translation, so the subjectivity of translation naturally refers to the translator's subjectivity. Translator's subjectivity refers to the translator's subjective initiative in translation activities on the basis of respecting translation goals. The translator, who actively receives, selects and conveys information, plays a decisive role in striking an appropriate balance between accuracy and acceptability during the translating process [1]. The understanding of a literary text is a never-ending and indefinite one, for the reading of a text takes place frequently from generation to generation [2]. This uncertainty of text understanding leads to the translator's purpose and creativity, and also reflects the translator's subjective aesthetic ability to a certain extent. From the perspective of the translator, the translator's subjectivity is the subjective initiative of the translator, which means that the translator respects objective conditions and meets the needs of the target culture in translation activities.

II. RESTRICTIONS OF THE TRANSLATOR'S SUBJECTIVITY

Subjectively speaking, the translator's own values and beliefs, the translator's literary accomplishment and the translator's translation purpose all affect the expression of the translation.

When translators carry out translation activities, their own values and beliefs deeply influence the expression of the translated text. From the root, the differences in the values and beliefs of translators' subjects are caused by the differences in their living environments and experiences [3]. In fact, the values and beliefs here not only refer to the translator's ideas, but also include the factors that influence the values and beliefs, such as the translator's education, occupation, temperament and preference, as well as the way he experiences and acts. As far as the translator is concerned, it also includes the way of translation. The influence of the translator's values and beliefs on the translator's translation runs through the whole translation process, from text selection to translation to reproduction of the original text. Translators tend to choose works of writers who have some similarities with themselves in values, beliefs and personalities. There is a proverb that says, "lovers talk more than half a sentence." It can be seen that the belief agreement between the translator and the author of the original text can arouse the spiritual resonance of the translator.

The translator's cultural ability means that the translator is good at and proficient in a certain culture. For example, if the translator is interested in the culture of the Middle Ages and knows a lot about it, the translation of the medieval literary

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works will be more in line with the historical reality and the background of the times. Philosophically speaking, matter determines consciousness, and matter exists before consciousness. In translation activities, the original text is a material existence, while the translation is the translator's initiative to create consciousness. But what needs to be emphasized is that this kind of "consciousness" has a certain purpose and exists. The translator's own cultural ability affects the understanding and interpretation of the source text. From the book *Ideology*, if the translator's understanding ability is weak and deviates from the original text, a great document may be reversed or rewritten, which will be a huge mistake. Translator's cultural ability is the translator's ability to grasp history, religious belief, social etiquette and customs. Translators must fully understand the source text by virtue of their own cultural ability before they can carry out translation activities. This in "Volves not only know the meanings of the words and the syntactic relations, but also being sensitive to all the nuances of the stylistic devices". From another perspective, the translator's cultural ability is to some extent the translator's logical thinking ability. Whether the context of the story can be sorted out and logically transformed can test the translator's cultural ability.

The principle of purpose is the highest criterion in translation activities. Any translation activity has a purpose, and translation with the purpose can minimize the gap between the source text and the target text. Skopostheorie holds that every action has a purpose, and so does translation. According to the purpose principle, the highest criterion of any translation, translation behavior is determined by its purpose [4]. That is to say, the purpose determines the means. This rule aims to solve the dilemma of "free and faithful translation, dynamic and formal equivalence, excellent interpreters and Slavic translators", which means that the purpose of a specific translation task may require "free" or "faithful" translation. Skopostheorie is indeed helpful to translation orientation in translation studies. In order to meet the requirements of translation goals, translators must choose their own translation strategies. Any translation has a certain cultural purpose to achieve, because "it is to meet the needs of the target culture that the translator formulates his own cultural agenda and decides what translation strategies he will adopt". For example, if the translator wants to convey the difference, he needs to choose foreignization translation strategy instead of domestication translation strategy, which is in his best interests. Of course, the purpose principle here also includes the reader's purpose. Translators must translate articles on the basis of respecting readers, which will affect the translator's subjectivity to some extent. Readers' reading goal is the translation goal that translators are eager to pursue. No matter how beautiful and romantic the translator's translation is, the final judge is always the reader. In this case, when translating the original text, the translator should consider the readers' age and gender, aesthetic standards, social status and other additional factors. If the translator is faced with a fairy tale book, children's translation and adult translation will show great differences. This is because paying attention to readers' reading goals will make translators more empathetic and objective.

III. RESEARCH FINDINGS OF MANIFESTATION OF TRANSLATOR'S SUBJECTIVITY

This book is concise outline of the ideological origin. Some scholars believe that there are two ways to study ideology. A kind of empiricism and structuralism, which mainly exists in British and French philosophy, from Tracy through Durkheim to 20th century. This research path advocates human rationality, and holds that only the natural science way of thinking can produce reliable knowledge, and the sociological method should be consistent with the natural science method. French scholar Berman put forward the slogan of "turning to the translator" (1995), which made a great revolution in this field of study [5]. The author made a detailed investigation on the ideological theories of various schools and expounded his own unique views.

Through the analysis of the translated text, it is found that there are many factors affecting the expression of the translated text, mainly in the following aspects:

A. *Diversification of Translation Strategies*

Every reading of a text is a unique, unrepeatable act and a text is bound to evoke differing responses in different receivers [6]. From the perspective of translation function and purpose, every specific translation requires corresponding translation strategies and methods. When facing different versions, translators should choose appropriate translation strategies according to Skopostheorie principles. Diversification of translation strategies is also a manifestation of translator's subjectivity. For example, when translating *Ideology*, the main purpose is to be faithful to author's point of view by adopting additional translation methods or provincial translation methods. If we pay attention to the magnificence of sentences at this time, we will deviate from the translation purpose and lead to the distortion of the translation. For example:

The term "ideology" was not invented by Marx, and Marx never had a clear definition of ideology. Marx used the word "ideology" on different occasions and in different works, but what is the exact meaning of Marx's concept of ideology has long been debated in academia. Therefore, the author summed up the views of some scholars, many of whom are British or American scholars, so different Chinese translations will directly affect the expression of their views.

The first translation is "derogatory theory", which holds that Marx uses the word ideology in the negative sense, and in the negative sense, ideology is false and deceptive. Ideology, as a form of social consciousness, is bound to be logically linked with false consciousness because of its illusory reflection of the inverted reality. Therefore, the translation of ideology at this time is that ideology is the product of the way of thinking that normalizes false consciousness. Ideology, this vague metaphysics, cleverly seeks the first reason, hoping to establish people's legislation on this basis, instead of getting the law from the knowledge of human mind and the lessons of history. We must blame all the misfortunes of our lovely France on it. Engels obviously insisted on a negative ideology view because he associated ideology with the thought of being divorced from reality and ignorance. However, he sometimes talks about "ideological superstructure" like Marx in 1859, sometimes giving people the impression that ideology is only determined by society.

But the first person who explicitly declared that Marxism itself was ideology was Edward Bernstein, whose intention to revise Marx's thought became very obvious around 1900.

"False and deceptive" is a classic expression describing ideology in the original text. The translator has highlighted and discussed all the core words in the translation, and the translation strategies with emphasis and classification of praise and criticism have been clearly conveyed and highlighted in this translation. Under this derogatory expression, the mentality of consciousness is regarded as metaphysical, false and deceptive. The second translation is "neutral theory", which seems to be closer to Marx's original intention. Marx's ideological concept is only concerned by the general class, and this kind of consciousness view has no judgment on the cognitive standpoint. This is mainly because the ideology in Ideology can only be interpreted as a specific category of ideology-the category of ideology advocated by young Hegelians.....

From the perspective of translation, "if the whole ideology" in the original text should be translated as "the whole ideology" in Chinese instead of "the whole ideology" in the usual translation. In this translation, ideology is regarded as a general class concept. Here, the translator has made a good treatment of the neutrality theory, and all the words used do not involve praise or criticism, but have objective discourse expression. To a certain extent, this translation strategy has strict control over the content of the original text. The third translation is "the theory of praise". Some authors put forward a positive understanding of the concept of ideology. Lenin gave the concept of ideology a positive character for the first time in the history of ideology. The understanding of ideological praise is mainly reflected in the criticism of capitalist ideology, that is, socialist ideology is opposite to capitalist ideology.

In the translation of the positive meaning of ideology, the translator adopts a positive translation strategy and grasps the core vocabulary of the original text for translation and expansion. In the translation here, the author has grasped the relationship between social ideology and ideology and the antagonism between capitalism and socialism, and expressed the intention of the original author incisively and vividly.

B. Differences in the Background of Translators

The works come from the reality of life, while the translator is a role divorced from the text era. Taking Ideology as an example, the translator is not in the same era as Marx. Natural translators can't understand the fuzziness of Marx's language. At that time, the prevalence of religious theology and bourgeois ideology was in the need of realistic struggle. Marx's interpretation and understanding of ideological meaning tended to be derogatory, and then slowly changed. Translators should also see this objective constraint in their translation activities. Put the translator's subject in the era of the source text to translate the text, so that the translation will be more faithful to the original text. However, it should be noted that the translator's own time conditions are also very important. Translators and readers are in the same era, which means that translators should not only be faithful to the original text, but also make the translation conform to readers' tastes, so as to achieve high quality and high efficiency in translation activities. There are also some

authors directly compares ideology with religion: ideology is the successor of religion, and they resort to the same faith, passion and irrationality. Some scholars admitted that there are great similarities between ideology and religion, but he strictly defined the boundary between religion and ideology-whether there is the decline of ideology and the old ideology.

Many scholars have put forward their views on different concepts of ideology. There are both similarities and differences in their views on ideology. The translator of Ideology has fully read books on related subjects in translating their viewpoints, and fully understood their background and life. Translation activities are also a process of translators' self-understanding. Only when translators fully understand the English version can they accurately translate the Chinese version. For philosophical books, the background of the times is the key factor to help translators translate efficiently [7].

C. The Influence of Predecessor's Ideas

Gadamer argues that a historical text and an interpreter's "prejudice" are essential constituents of his understanding [8]. In translation activities, the ideas of predecessors in the same field will also have a great influence on translators. Translation activities are not the translator's absolute freedom and creativity, but the translator's subjectivity is always limited. One of the limiting factors is the theoretical achievements of the predecessors. Owing to the historical and cultural backgrounds in which the literary text transfers, it is impossible for any reader to make the meaning of a literary text exhausted [9]. When translating Ideology, the translator should respect a series of predecessors' research achievements, and be loyal not only to the source text, but also to the academic achievements derived from the source text. On the other hand, translators can learn from some of their predecessors' viewpoints to achieve a deep understanding of the source text, which will be handier in translation activities. Therefore, from this point of view, translators should control the exertion of subjectivity in translation activities and exert their subjective initiative on the basis of predecessors' theories. Following the metaphor of Marx's foundation and superstructure in 1859, he constructed the hierarchy of ideology, and compared philosophy and religion with politics and law, calling it "the ideological field that is higher suspended in the air"

When translating exposition of ideological hierarchy, the translator skillfully borrowed Marx's viewpoint of economic foundation and superstructure. Although the original author mentioned Marx's exposition when writing the content here, it is obvious that the translator's translation is more in-depth, not only faithful to the original content, but also innovatively drawing on the academic achievements of predecessors in the same field, which is more convenient for readers to understand and communicate. This is a vivid case in which the translator's subjectivity is properly brought into play.

D. The Philosophical Thinking of Translator

Since it is aimed at the translation of philosophical works, the translator's own philosophical accomplishment also plays a key role. When interpreting Marx's works, we should pay attention to the connection between words and spiritual essence. Spiritual essence is the core expression of the basic principles, ideas and viewpoints of the source text, while

words and expressions are the expression of spiritual essence. Only through words can we understand its spiritual essence. Therefore, in the translation of philosophical works, words and expressions must be cautious and professional. However, if we only stay in words and sentences, even the translator's subject denies the existence of spiritual essence, it will not produce truly valuable results. Translators need to have more translation needs, strive to improve their philosophical literacy and achieve an accurate understanding of their spiritual essence before they can begin to select and use words and phrases. Of course, this is a great challenge for translators, but only in this way can we create valuable translation achievements. For example: In the book, the author writes:

"The dual process of preconceptions of idealism and the consequent obscuring of reality also exists in Hegel's concept of state. According to Marx, since Hegel starts from idea and regards empirical reality as its expression, it is possible for Hegel to cover up the real and intractable conflicts in society as the final component of a harmonious idea."

The translator's translation of idealism here is accurate and concrete, and the "harmonious idea" here properly shows the concrete attribute of the idea, and accurately expounds Hegel's views on the idea. When translating philosophical works, the translator's philosophical accomplishment profoundly affects the expression of the translated text. Translation is an activity of empathy with the author of the original text, which clearly reflects the basic qualities and empathy of a translator. Only with a solid philosophical foundation can we understand and translate what the author wants to express.

IV. CONCLUSION

Through the ideological expression of translator's subjectivity, this paper discusses the role and limitations of translator's subjectivity in the translation of philosophical works in order to help the translation of philosophical works. The main findings are as follows: First, compared with the traditional study of works translation, the translator's role in the translation of philosophical works is indeed limited. The reader groups exert certain restrictions upon the translator's action in translating and thus the translator's subjectivity is restricted accordingly [10]. Secondly, because there are too many theories about translator's subjectivity, the author of this paper focuses on the exertion of translator's subjectivity, and finds that translator's subjectivity is the dialectical unity of translator's subjective initiative and the restrictive factors that translators face when translating for a certain purpose. Thirdly, the research on the restrictive factors of the translator's subjectivity in turn urges the author to discover the success of the translator's subjectivity in ideological translation. At the same time, the author briefly expounds and classifies the restrictive factors of the translator's subjectivity.

In order to promote the efficient Chinese translation of philosophical works and introduce excellent philosophical

works to the world, ideological translators manipulate the original text by means of objectivity, classification, omission and addition, so as to make the translation as acceptable as possible to the target readers. Although the author tries his best to make this study as comprehensive and in-depth as possible, there are still several shortcomings: first, the author may not have enough theoretical understanding of English translation and his understanding of translation activities is one-sided; Second, because the article "Ideology" is nearly a hundred pages long, the comparative understanding of the original text and the translation may not be deep enough. Nevertheless, the author still hopes that this study will be helpful to the study of translator's subjectivity and the translation of philosophical works in the future, and promote more excellent philosophical works to the world.

CONFLICT OF INTEREST

The author declares no conflict of interest.

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